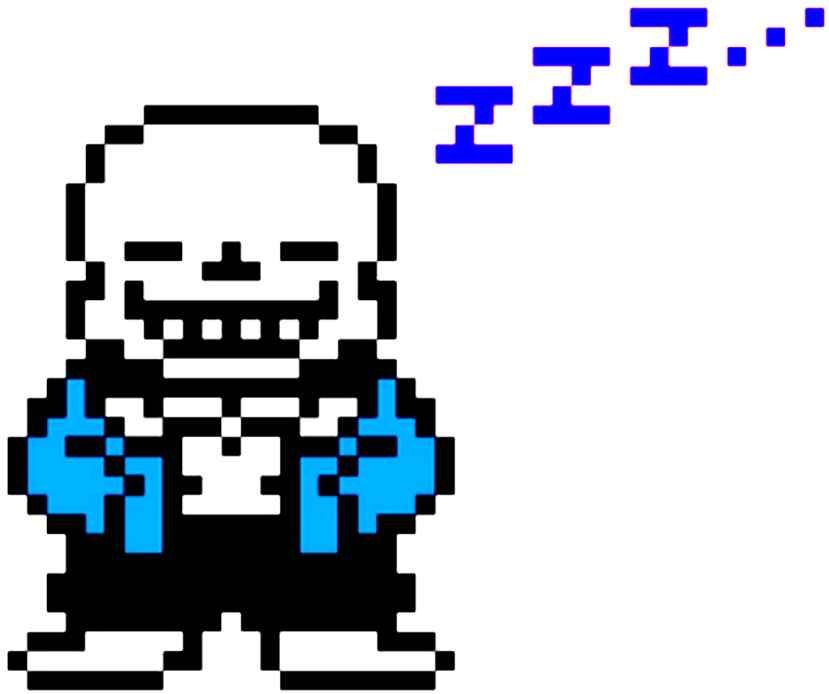
* bob black is right y'know
* ...
* no one should ever work
- SANS!
* hey don't hate the player hate the game, workerist
* besides don't you want more time to run japes?
- HMMM

IF GOD DOESN'T WORK, WHY SHOULD I?



Collected writings on leisure and the rejection of work

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RECOMMENDED FURTHER READING

Against The Production Ethic by Ignatius

Friendly Fire by Bob Black

Manual For A Worldwide Manuke Revolt by Matsumoto Hajime

The Abolition Of Work by Bob Black

Too Much Of Nothing: An Anthology of Anti-Economic Thought by Enemy Combatant Publications

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NO FUTURE FOR THE WORKPLACE

BOB BLACK

The best future for the workplace, as for the battlefield, is none at all. With belated notice taken of a crisis in the workplace, the consultants surge forth with faddish reforms whose common denominator is that they excite little interest in the workplace itself. Done to — not won by — the workers, they are very much business as usual for business. They may raise productivity temporarily till the novelty wears off, but tinkering with the who, what, when and where of work doesn't touch the source of the malaise: *why* work?

Changing the place of work to the home is like emigrating from Romania to Ethiopia in search of a better life. Flextime is for professionals who, as the office joke goes, can work any sixty hours a week they like. It is not for the service sector where the greatest numbers toil; it will not do for fry cooks to flex their prerogatives at the lunch hour nor bus drivers at rush hour. Job enrichment is part pep rally, part pain-killer — uplift and aspirin. Even workers' control, which most American managers find unthinkable, is only self-managed servitude, like letting prisoners elect their own guards.

For Western employers as for outgoing Eastern European dictators, *glasnost* and *perestroika* are too little and too late. Measures that would have been applauded by 19th century socialist and anarchist militants (indeed, that's whom they were cribbed from by the consultants) at best meet now with sullen indifference, and at worst are taken as signs of weakness. Especially for American bosses, relatively backward in management style as in other ways, concessions would only arouse expectations they cannot fulfill and yet remain in charge. The democracy movements worldwide have swept away the small fry. The only enemy is the common enemy. The workplace is the last bastion of authoritarian coercion. Disenchantment with work runs as deeply here as disenchantment with Communism in the East. Indeed many were not all that enchanted to begin with. Why did they submit? Why do we? We have no choice. There is far more evidence of a revolt against work than there had been of a revolt against Communism. Were it otherwise, there would be no market for tranquilizers like job redesign or job enrichment. The worker at work, as to a tragic extent off the job, is passive-aggressive. Not for him the collective solidarity heroics of labor's past. But absenteeism, job-jumping, theft of goods and services, self-sedation with drink or drugs, and effort so perfunctory it may cross the line to count as sabotage — these are how the little fish emulate the

Anti-work is the refusal to accept the authority of bosses and economists, even if you have to make do with simpler meals and uglier furniture than the working stiff next door. It’s seeing the macabre construct of a work-based existence for what it really is and reaching out to reclaim your uniqueness before your brief existence on this planet ends. It’s unleashing your long-buried feral fighting spirit and finding out who you really are under the decades of rigid indoctrination by tie-wearing yesmen.

Anti-work is the urge to smash every temple of The Great and Mighty Economy (hallowed be his name) and kill all his clergy before our bodies and minds start to fail and it’s our turn to be sacrificed to him.

Anti-work, friends, is anarchy.

Anti-work is the burning desire to free yourself from that cacophonous workerist mantra forever ringing in your ears, to stop playing the subservient role assigned to you by The Great Economy and instead forge your own path and find real purpose through joyful play.

Henry Miller:

T*he world only began to get something of value from me the moment I stopped being a serious member of society and became—myself. The State, the nation, the united nations of the world, were nothing but one great aggregation of individuals who repeated the mistakes of their forefathers. They were caught in the wheel from birth and they kept at it until death—and this treadmill they tried to dignify by calling it "life." If you asked anyone to explain or define life, what was the be-all and end-all, you got a blank look for an answer. Life was something which philosophers dealt with in books that no one read. Those in the thick of life, "the plugs in harness," had no time for such idle questions. "You've got to eat, haven't you?"*

Anti-work is the pursuit of happiness in your own terms. A life you actually desire, choices you make as an individual, unhindered by the suffocating demands of mass society.

big fish who market junk bonds and loot S & L's. What if there was a general strike — and it proved permanent because it made no demands, it was *already* the satisfaction of all demands? There was a time the unions could have thwarted anything like that, but they don't count any more.

The future belongs to the zerowork movement, should one well up, unless its object is impossible because work is inevitable. Do not even the consultants and the techno-futurologists at their most fantastic take work for granted? Indeed they do, which is reason enough to be sceptical. They never yet foresaw a future that came to pass. They prophesied moving sidewalks and single family air-cars, not computers and recombinant DNA. Their American Century was Japanese before it was half over. Futurologists are always wrong because they are only extrapolators, the limit of their vision is more of the same — although history (the record of previous futures) is replete with discontinuities, with surprises like Eastern Europe. Attend to the utopians instead. Since they believe life could be different, what they say just might be true. "Work," referring to what workers do, should not be confused with exertion; play can be more strenuous than work. Work is compulsory production, something done for some other reason than the satisfaction of doing it. That other reason might be violence (slavery), dearth (employment) or

an internalized compulsion (the Calvinist's "calling," the Buddhist's "right livelihood," the Syndicalist's "duty to serve the People"). Unlike the play impulse, none of these motives maximizes our productive potential; work is not very productive although output is its only justification. Enter the consultants with their toys.

Although it does not have to be, play can be productive, so forced labor may not be necessary. When we work we produce without pleasure so as to consume without creating — containers drained and filled, drained and filled, like the locks of a canal. Job enrichment? The phrase implies a prior condition of job impoverishment which debunks the myth of work as a source of wealth. Work devalues life by appropriating something so priceless it cannot be bought back no matter how high the GNP is.

Life enrichment, on the other hand, consists of the suppression of many jobs and the recreation, in every sense, of the others as activities intrinsically enjoyable — if not to every one for any length of time, then for some people, at some times, in some circumstances. Work standardizes people as it does products, but since people by nature strive to produce themselves, work wastes effort lost to conflict and

Anti-work is the wholesale rejection of an obscenely traumatic and perverse way of life that we've been collectively conditioned into accepting as normal almost from birth, when we were pulled from our mother's tit and thrown into a preschool so she could get back to the office.

So what happens after the bonfire dies down and we depart a work-based existence for a play-based one?

Bob Black:

Play isn't passive. Doubtless we all need a lot more time for sheer sloth and slack than we ever enjoy now, regardless of income or occupation, but once recovered from employment-induced exhaustion nearly all of us want to act.

The point of anti-work, stripped of all the garbage leftist and Marxist ideology that's been rapidly consuming it (I blame Graeber for kickstarting this process), is to treasure your fleeting existence and spend it doing things you want to do. Not things your bosses force you to do by threatening to sacrifice you to the great Economy in the sky if you don't follow their script.

The entire labor movement — the unions, the socialist parties, the academics and Twitter theorists, are all wholly dedicated to building the load-bearing walls of their power-base: the ideology of work. Without workers and workplaces, there is no endlessly rotating left versus right race and everything both sides of the aisle depend on to satisfy their power and wealth machinations crumbles into rubble. Leftist organizers who try to redefine anti-work to mean “work-but-with-bigger-unions” are opportunistic weasels.

Likewise, anti-work is not a program to build stronger welfare states with universal basic incomes that subsidize the work-industrial complex and thus calm the growing urge to revolt; prolonging The Economy’s pillaging of our ecosystems and making us depend on the managers of productivity even more than we do now.

Being anti-work is desiring to bulldoze the offices, warehouses, farms, construction sites, restaurants and supermarkets that hold us all captive, push it all into a giant pile of glittering rubble, light a brilliant bonfire and sing and dance and fuck all night as the sweet fumes of a million copiers and filing cabinets fill the air.

stress. Play is pluralistic, bringing *into play* the full panoply of talents and passions submerged by work and anaesthetized by leisure. The work-world frowns on job-jumping, the play-oriented or *ludic* life encourages hobby-hopping. As their work-conditioning wears off, more and more people will feel more and more aptitudes and appetites unfolding like the colorful wings of a brand-new butterfly, and the ludic mode of production will be the more firmly consolidated.

You say you love your job? Fine. Keep doing it. Your sort will help to tide us over during the transition. We feel sorry for you, but we respect your choice as much as we suspect it's rooted in refusal to admit your present prodigious efforts made life (especially yours) no better, they only made life seem to go by faster. You were coping in your own way: you were trying to get it over with.

With the abolition of work the economy is, in effect, abolished. Complementing play as a mode of production is *the gift* as a system of distribution. Replacing today's Teamsters hauling freight will be Welcome Wagons visiting friends and bearing gifts. Why go to the trouble to buy and sell? Too much paperwork. Too much *work*.

Although the consultants are inept as reformists they might make magnificent revolutionaries. They rethink work, whereas workers want to think about anything but. But they must rethink their own jobs first. For them to transfer their loyalties to the workers might not be too difficult — it's expedient to join the winning side — but they will find it harder to acknowledge that in the end the experts on work are the workers who do it. Especially the workers who refuse to.

assembly line, to extract resources and manufacture goods for the market, to be loyal servants to the revered productive forces. They all see the world through the same productivity-oriented, industrial lens, only with the tint slightly adjusted.

When Bob Black wrote *The Abolition of Work* in 1985 and called for “a collective adventure in generalized joy and freely interdependent exuberance”, he wasn’t proposing we give work a glossier tint to make it more democratic, merit-based or financially rewarding. He wasn’t proposing we hustle and invest in The Economy (praise be) to become wealthy enough to one day make passive income as landlords and shareholders. He was proposing we part with work in totality. Tear down all structures of work and kick all those who uphold those soul-crushing structures in the shins repeatedly until they let go.

This point is completely missed by the stale leftists who have appropriated this very anarchist concept and tried beating it into submission. They’ll forever be ready to seize hold of and immediately neuter anarchist ideas when they see them picking up any kind of steam. But the left will never be anti-work. It would go against everything the left exists to serve.

because they plan to make other people do theirs — they are strangely reluctant to say so. They will carry on endlessly about wages, hours, working conditions, exploitation, productivity, profitability. They'll gladly talk about anything but work itself.

These experts who offer to do our thinking for us rarely share their conclusions about work, for all its saliency in the lives of all of us. Among themselves they quibble over the details. Unions and management agree that we ought to sell the time of our lives in exchange for survival, although they haggle over the price. Marxists think we should be bossed by bureaucrats. Libertarians think we should be bossed by businessmen. Feminists don't care which form bossing takes so long as the bosses are women. Clearly these ideology-mongers have serious differences over how to divvy up the spoils of power. Just as clearly, none of them have any objection to power as such and all of them want to keep us working.

A workerist is any person who advocates for ideologies, systems and lifestyles that revolve around work. This includes every liberal, rightist, democratic socialist, social democrat, centrist, communist and fascist in the world. These are all staunchly workerist, industrial ideologies that strive to sell us the idea that humans and other animals exist to work on the

SOLAR ECONOMICS

Len Bracken

1

"All that glitters is gold," etc. etc. Wealth is energy and earth is ruled by the sun; if not by its gifts of heat and light, then by its effects of chance and surprise. Economics is a flimsy hoax."

We laugh a malicious laugh with Heraclitus. Malice is how he handled Homer and Hesiod, and it's the art we use to crush the cancerous art of economics. We trust Heraclitus- his words are blazing meteors in trajectories across time- when he tells us, "All is generated by fire, all is exchanged with fire, all is consumed by fire The breath of the sun is the breath of life and death."

Our eyes turn away from the dazzling sun, just as our thoughts turn away from death. Neither death nor the sun can be looked at without flinching.

We're explosions of energy whose thoughts must drift as far as the nearest star for our imaginations to stretch to the point that we can know what we want- right here, right now. Use the heavens as a scale with which to measure human history. Glorious events and imperial conquests are represented by political-economists as the outcome of grand plans; they are

usually driven by insane passions. Humanity is mirrored in fire. New passions are formed when old ones are destroyed.

2

It's easy to see that the meager ideas of economics were never relevant to our situation. Economics is one of the most durable lies in history, yet it continues without contradiction. Like the sun that continually feeds itself to produce the energy it squanders, societies and individuals reveal themselves by their waste - not by what they do out of fear of hunger.

What passes for economics is a fraction of the wealth of the world. This restricted economy looks at the bank, the factory, and the sham of supply and demand equilibrium. The solar economy includes the heat of the blood that spurts from the open chest of the victims sacrificed to the sun in Aztec ritual, and the heat our bodies give off when we move a muscle in dance, laughter and festival.

There are many suns - here are two: one that appears small and close; another that is many times larger than the earth, and very far away. Economics resides in the abstraction of all things being equal. Al things are unique in regard to their irrepeatable time and place in the sun. Whereas money can always be replaced, you can't step in the same river of blood twice.

The modern anti-work movement was spawned in the late 20th century by anarchist Bob Black. Black spent years of his life pushing back against the conservative 19th century notions of productivity, industrialism and human-commodification that came from both capitalist and communist (including anarcho-communist) scholars and practitioners. He was especially frustrated to see fellow anarchists refuse to part ways with the miserable work-culture they inherited from the miserable workers that gave life to them.

Bob Black:

Work is the source of nearly all the misery in the world. Almost any evil you'd care to name comes from working or from living in a world designed for work. In order to stop suffering, we have to stop working. [...]

Liberals say we should end employment discrimination. I say we should end employment. Conservatives support right-to-work laws. Following Karl Marx's wayward son-in-law Paul Lafargue I support the right to be lazy. Leftists favor full employment. Like the surrealists — except that I'm not kidding — I favor full unemployment. Trotskyists agitate for permanent revolution. I agitate for permanent revelry. But if all the ideologues (as they do) advocate work — and not only

him, that’s the entire reason homelessness and prisons are such integral features of capitalist civilization.

The booming mantra of our God can be heard chanted all across the globe — Work or die — Work or die — and when you eventually reach breaking point and actually die —be sure to do it very publicly so that the other worshipers are forced to look upon your misery to witness what happens to workers who fail to keep up with the grind. They’ll try not to notice, but they’ll see the destitution from the corner of their eye and it’ll further instill the fear of God in them.

Work or die — Work or die — Work or die. It’s the chorus that rings in our ears almost every moment of our lives, even our “free time” being wholly consumed by the specter of work. We’re no longer capable of relishing the simplicity of existence, instead we measure our productivity during every waking moment and punish ourselves if we don’t measure up to our peers. A good worker is always finding ways to develop their skills and increase their usefulness to the machine. A good worker is forever climbing the hierarchy so they can one day join the ranks of the saintly clergy and strike down the no good lazy bums beneath them for their disgusting under-performing.

Ecological destruction and wage slavery prove that the restricted economy wages war on humanity. As incredible as it is unbelievable, economists, business people, workers - seemingly everyone - conspires for this economy. Self-destruction and self-sacrifice are inflated into something they aren't: prof it. Fourier was surprised that Smith and Ricardo studied wealth with looking at morals. Their pseudo-scientific theories missed the fact that at the bottom of all economic activity, one finds the invisible hand of religion.

3

The full movement of wealth is what engages human passions - religion, mysticism, art, eroticism, revolution, war - moments when the idea of a future vanishes like smoke.

The solar economy includes the celebration of gods and the Dionysian pleasures of the poor. The profane and sacred merges in the solar economy, which is composed - in part - of all human activity. The solar economy en compasses the restricted economy, but the solar economy is infinitely larger because it includes all life under the sun. Al life under the sun!

We are with Fourier when he said that the sun is the body of god - gasses bubbling and burning in fusion, the braided magnetic bands of fire as ferocious and hot as any hell you can imagine.

It's a good idea to know the best minds of your century: there aren't many. We are with Bataille when he posited the pineal gland as the embryo of an eye that allows us to see the sun vertically as it travels across the sky, a celestial eye at the top of the scull that grants us virtual vision of Helios floating in a cup of orange fire on the blue lagoon of noon.

Until the capitalists put their blot on history, everyone engaged in sacrificial expenditure: the dubious knights of industry of the 19th century consciously came up with the perverted idea of continually reinvesting their profits. This break in non-productive expenditure is marked by the potlatch of the Kwakiutl whose ruinous gift giving feasts were outlawed in capitalist protestant Canada. So long as it remains above the plane of commerce, the gift is a crime against the restricted economy.

The Kwakiutl demonstrate that if disaccumulation of wealth is concentrated in gifts, then giving must be on a ruinous scale that defies economic theory. Prestige naturally goes to the ones who sacrifice the most to their rivals, be those rivals other individuals, families or tribes. Self-destruction is more beneficial to society than is commonly supposed - it spreads wealth and levels the playing field. Capitalists practice a deceptive self-destruction that is ridiculously ineffective.

Unlike capitalists' miscarriage of the art of consumption, the Egyptian pyramids, the Islamic holy wars, Spanish bullfights, the roman circus, bonfires of the vanities, and even American

Work doesn’t need to define us, and our productivity in the machine needn’t be the measure of our worth. Devoting our entire lives to keeping the machine running ought to be perceived as the morbid waste of our existence that it truly is. The machine crushes all life eventually, the only question is how long you’ll last as its colorful levers poke tiny holes in you while its gears slowly crush your bones.

Blessed be the Lord Who Gifts Us With His Bountiful Employment

In a world revolving around work, The Economy is venerated — treated as a hallowed, divine being. Every moment spent engaged in play, in idleness or in unprofitable creative pursuits is a penny we steal from the almighty economy. Anyone who lacks the will or capability to keep up their productivity is thus seen as sinning against the true deity of our age: The Economy is our one true god and has been for decades. And he’s a vengeful god. Anyone who sins against him will be pushed into the gutters of society by his clergymen and left to rot and die.

There’s nothing The Economy savors more than his clergy taking sinful unproductive workers and sacrificing them to

that it is social (people hunt and gather with friends, in groups) and always voluntary—nobody is required to hunt or gather, they will be fed anyway. Their religions are playful, highly imaginative and non-dogmatic, with gods that are vulnerable and serve as playmates in religious festivals. The adults, as well as children, engage regularly and playfully in music, dance, art, and noncompetitive games.

Even their means of putting down someone's budding attempts to dominate are playful, at least at first. They may make up a silly song about the person, as a way of making fun of the person's excessive pride, or they may tease him about thinking he's such a "big man."

It's a truly tragic turn of events that work and all its associated authoritarian baggage has so successfully displaced play in the vast majority of human cultures. One of the most substantial things anarchists can do for ourselves is to relearn the joy of play, and to abandon the productivity-compulsion that's been hammered into us by assorted authority figures throughout our lives.

If other cultures embraced the constructive play that gatherer-hunters use, the protestant work ethic would soon lose its death-grip on public consciousness.

gang wars correspond to majestic, non-productive expenditure. These are examples of glorious wastes of energy in the sense that very powerful emotions and high stakes are engaged in their creation. Majesty is the image of the grandeur of the world manifest in humanity.

In this century nothing corresponds to the grandeur of lightning, forest fires, tidal waves, volcanoes and earthquakes like the majesty of revolution. We're thinking here of Russia in 1905 and 1917, Bavaria in 1914, Spain in 1936, Hungary in 1956, Czechoslovakia in 1968, France in 1968, Poland in 1980, China in 1989, not to mention large scale protests and tentative revolutions in Yugoslavia, Italy, Portugal, Holland, Mexico...all in the last thirty years.

Death takes us all: distinction goes to the glory left behind. Fortune favors those who howl "I'm on fire" - reason is simply what they call the passions that transport them. There exists an invisible, extranational empire of people who are fully conscious of being children of the sun and who recognize its secret logic. Everything eventually turns out to their advantage. The rest of humanity aligns itself with misfortune.

Freedom is at the apex of the temple of the sun. To worship the sun, simply engage in the anti-economic activity of your choice. This doesn't necessarily have to include the shark-like thrashing of flesh in a vortex of blood. Nonetheless, Bataille's metaphor of "laceration" for the female genitals isn't as

appropriate as it first seems because it suggests that the ultimate gift is a wound. However glorious something may be, it's not great unless there's no purpose behind it. The erotic is perfectly useless, but it isn't the only adventure.

4

Capitalists are afflicted with the lurid compulsion to reinvest and multi ply surplus value despite the recognition of diminishing returns, the limits of growth, overproduction, etc. Even the post-bourgeois capitalism of George Gilder (Ronald Reagan’s favorite author) can't consume all the excess that is produced. The world is much too wealthy to suffer the stingy mode of consumption of capitalist economies.

In defiance of Ben Franklin's virtues of sobriety, frugality, and work, we have the moral license needed to encourage pseudo-wild, individual con sumption. The sacrifice we make is with the slow death of work. Shopping is work because it always serves the economy. Both working and shopping have become less useful on the plane of human needs - they increasingly signify service to the economy.

Utility is something we take for granted. Look round you - there is much more than enough of what is useful to sustain our lives. What concerns us is the luxurious. We agree, again, with Fourier who ranked luxury as the first passion. The erotic interlude, which is a highly nonproductive expenditure of energy, is certainly luxurious, but nothing is as luxurious as

other away or elicit a fight rather than play. Thus, play involving two or more players is always an egalitarian, cooperative activity.

Some of the most compelling evidence for the anti-dominance function of adult play comes from research with various species of primates. For example, some species of macaque monkeys (referred to as tyrannical species) live in sharply graded hierarchical colonies, with a great deal of squabbling and fighting for power and relatively little cooperation except among close kin; and other species (egalitarian species) live in colonies with more muted hierarchies, with little fighting and much cooperation even among non-relatives. Consistent with the theory I am presenting here, the egalitarian species have been observed to engage in more social play in adulthood than the tyrannical species, apparently as a means to promote cooperation. [...]

My theory is that hunter-gatherers everywhere learned that they could reduce aggression and promote cooperation and sharing by essentially turning all of their social life into play.

Children growing up in hunter-gatherer cultures have more opportunity to play than do children growing up in any other culture that anthropologists have observed, and as they become adults their playful ways continue. Hunter-gatherers’ approach to work (e.g. to hunting and gathering) is playful in

bands emphasize acts of play rather than work in their various cultures.

(Developmental/evolutionary psychologist) Dr. Peter Gray:

Anthropologists who have trekked to isolated regions of the world to observe hunter-gatherer societies have consistently been impressed by the egalitarian nature of those societies. The people live in small self-governing bands of about 20 to 50 people. They are nomadic, moving from place to place to follow the available game and edible vegetation.

Most remarkably, unlike any other people that have been studied, hunter-gatherers appear to lack hierarchy in social organization. They have no chief or big man, no leaders or followers. They share everything, so nobody owns more than anybody else. They make all group decisions through discussion until a consensus is reached. [...] They have an extraordinary degree of respect for individual autonomy. They don't tell one another what to do or offer unsolicited advice.[...]

In order for two or more young animals to play together, they must suppress the drive to dominate one another. Social play always requires the voluntary participation of both (or all) partners, so play requires that the partners maintain one another's goodwill. Any attempt to dominate would drive the

human death, no fetish so strong. We are drawn to work the same way that we are drawn to death, only not so much.

It's awful to die; worse to die without distinction, and worse still to be worked to death.

5

The quantitative aspect of quality is impossible to calculate. Capitalist societies may appear to consume more than pre-capitalist societies, but there is a distinctive qualitative difference in the modes of consumption. Even the seemingly unproductive forms of consumption of alcohol and tobacco create profit-generating industries. One doesn't have to be a Mandeville to under stand the economic benefits of self-destruction.

Another great mind of our century is Debord, whose theoretical developments can be reconciled with Bataille. The restricted economy is the disdainful world of commodity and its image, the world of the spectacle-commodity. The abstract ideology of consumption transgresses utility value AND serves the spectacle-commodity the way prayer serves a church, only much more. The belief system that supports industrial production of commodities, commerce and consumption, is based on a non-discerning visibility: what is good appears and what appears is good.

The useless is what is sovereign because it doesn't serve anything. Uselessness is rare in the world of the commodity-spectacle where life is a vicious cycle of work-shop-watch television-sleep. Uselessness is less visible than what is useful. Utility may be relative, but it certainly describes the cheap products that invade our space, and the gestures and expressions of celebrities (who have themselves slipped under reality) that invade our conversations. What appears in the spectacle and also appears in our lives in any way - directly or indirectly- serves the commodity-spectacle nicely.

Vast stores of energy appear to be wasted on the dressing up of commodities. As the poet likes to say, "An American apple isn't an apple," but rather the spectacle of an apple for sale. This apple is unlikely to make the feast - it remains in the market as long as it retains its false shine. Using irrationality as a defense, Reagan's apologist of capitalism - Gilder -would have feasting and potlatching be traits of entrepreneurs who assemble and distribute wealth. At least Gilder recognizes that the gift is the most burning issue in capitalist society, but this "giving" that is the "vital impulse" and "moral center" of capitalism is stingy- it gives nothing sacred. It should go without saying that profit is contrary to the idea of "gift".

Capitalists can't begin to compare their scanty losses to those of the chief who burns down his village to humiliate a rival chief. Commodities aren't gifts that come to us by symbolic exchange, they're the pollution that generates all pollution; they're acquired by equivalent exchange, generally with the

death. Play makes us feel alive. It gives us the excitement of life. In the other model of acting we do everything as though it were a duty, as though we 'had' to do it. It is in the ever new excitement of play, quite the opposite to the alienation and madness of capital, that we are able to identify joy.

My father started regularly shaming me for "wasting time" playing as soon as I turned 12. Civilized children are expected to immerse themselves in a 12 — 18 year work-training program (school) that comes with daily homework, to ensure everyone is conditioned to see their time not as their time, but as a commodity to be exploited exclusively by their future bosses.

For millennia, play was all humans knew. Gatherer-hunters had no need of work because everything they needed to prosper was free for the taking. It wasn't until we started burning down our ancient food forests to form permanent settlements, cultivate crops and extract non-renewable resources from the land that work displaced play as the driving force in human society.

Anthropologists who study some of the few remaining gatherer-hunter bands of people in various parts of the world have frequently noted how the egalitarian, non-hierarchical

productivity as the universal metric of worth. Those who are perceived to be hard workers are accepted warmly by society, while those who lack a strong work ethic or the ability to toil away in menial, pointless servitude their entire lives are demonized as “lazy no-good layabout bums” and promptly discarded by their friends, their educators, their families, their government.

Despite common (and deliberate) misconceptions, being anti-work doesn’t mean wanting to cease all physical exertion, it means nurturing a new way of life based on *play* rather than *work*.

The word “play” has likewise been demonized by workerist society as being an inappropriate activity for anyone of working age, because play eats into our productivity as workers and the potential profits we can generate for our bloodthirsty bosses.

Alfredo M. Bonanno:

Play is characterized by a vital impulse that is always new, always in movement. By acting as though we are playing, we charge our action with this impulse. We free ourselves from

homogenous substance of money - the substance of our civil religion.

Money - all of it-is made out of thin air: the successive reflections of fools old as it turns on its axis and takes light differently. In other words, capital is an image that shares reality with being.

Capitalism is a global monopoly and for this reason it can't lose enough: its loses are minor, its risks insignificant. What is lost in Washington is gained in Tokyo, and vice versa. To paraphrase Bataille in regard to the stock market: capitalists wouldn't even play if they didn't have to.

Out of necessity for revolution, we will allow the capitalists to continue their maniacal accumulation of energy for some time, but this accumulation with attain the limit of growth as it did in Los Angeles in 1965, and again in 1992. As capitalism approaches this limit, it will then begin to experience pure loss. Capitalism will be undone by the sun: this immortal star outshines the false lustre of the spectacle everyday - everyday is Sunday.

6

We're inclined to say that gold is the blood of the sun, whereas Bjork would have it be its sweat. First inclinations are sometimes wrong, and sometimes best. For the Aztecs gold was the shit of god; for the Maya gold was the shit of the

sun, which is to say the same thing with a slightly different shine.

Scatologist that he was, Bataille wrote: "The SOLAR ANNULUS is the intact anus of her body at eighteen years to which nothing sufficiently blinding can be compared except the sun, even though the ANUS is the NIGHT." He was with Zarathustra who said "The night is also a sun." Yet of all the bodily fluids, urine comes closest to describing the way the sun endlessly pisses on us from a great height.

The solar cunt is the wild woman of the woods squatting from the lower branches of a giant redwood; her golden stream of piss dissipates in the air in puffs as her stomach contracts in laughter.

Think of the light and the heat that is lost by the sun - the blazing unilateral gifts - the incalculable radiation of molecules and particles of light. The sun consumes itself, it sacrifices itself in brazen disregard for death, and it demonstrates that the immortal lives while dying. To die while living is mortal, fatal.

Solar energy passes through all the living masses on the earth. Life is like electric current- inflows - outflows - movements of heat or light moving from one being to another like a sexually transmitted disease. These impulses of energy are always communication. We make the essentialist argument that WEALTH IS ENERGY. Energy is the base and end of all

idea and make it line up with their decidedly pro-work 19th century ideologies.

Anti-work isn’t merely the critique of *work under capitalism* as the reds would have you believe, nor the push for better working conditions and nicer bosses as the liberals are pretending. It is the wholesale rejection of work in all its forms, regardless of whoever the boss is, whatever the form of remuneration, whatever the social or economic system in place happens to be.

It’s completely uprooting the institution of work, smashing all the systems of servitude that ensnare us, sabotaging workplaces in any way we can, exposing the markets for the giant houses of cards they are and then blowing on them until every card lays flat.

Anyone who claims otherwise is an entryist trying to water down anarchist ideas until they’re so insipid that they become plausibly compatible with the stale ideological dogma of whatever tired political program they’re recruiting for.

The protestant work ethic has long had a stranglehold on this global civilization, traumatizing all of us into seeing

world, the pandemic, massive inflation and a general disaffection with work-culture was driving people to question why they force themselves to drive to work every morning.

What anarchists mean by “work” is really very straight-forward. Work is the machine extracting our labor to feed itself.

Wolfi Landstreicher:

Work, in the social world in which you and I find ourselves, is the alienation of an individual’s time, activities, and forces from her/himself. In other words, it is the institutionalization of a process where the things you do, the things I do, and the things we do together are determined by powers (individuals, social structures, etc) outside of ourselves to serve their interests.

Sadly, like any subversive idea that suddenly finds itself in the spotlight, a lot of opportunists have been willfully misrepresenting what anti-work is and trying to obscure its post-left anarchist roots. A steady line of communists and liberals have been trying to appropriate this very anarchist

production, but it is also the communication of emotions in love, art and festivals. We can sing with joy to the sounds of the sun, even in the moments of emotional loss, as Dostoyevsky's novels conclusively demonstrate.

7

Plants and animals are the sums of energy of agricultural work. The energy we get from plants and animals through consumption goes into our activities. Even our inert products correspond to this energy dynamic. Chairs suspend the weight of our bodies, and a table keeps our wine within easy reach.

You say that the immense surplus energy that humanity creates is from inventions? No way, no how. Our tools are merely ways to capture and consume solar energy. This is a fundamental principle of life: the sum of energy produced by an organism is always more than that needed for its production. You don't believe us? Ask a biologist. Would a plant grow if it didn't acquire more energy than it needed? Would an organism produce waste if it didn't acquire more energy than it needed? No way, no how.

The energy put to use for useful ends permits life to capture solar energy, which easily creates the excesses of the living world. The sun continually bombards the planet with energy. Wealth is the biggest problem on earth. Again, ENERGY IS WEALTH.

The anatomists who named the solar plexus knew that this endless appropriation of solar energy brings us to life. Once again, to paraphrase Bataille: the sun engenders our excesses. Excess is the effect of solar light and heat. We are the effect of solar rays. We are excess.

For this reason we are with For Ourselves when they say, "wealth is other people." We all have enough energy to entertain the troubles of others, and if we are truly greedy (in the expansive sense of the word) we consume others as we consume ourselves -with passion.

8

The sun gives heat without any return, as pure loss; the immense ocean of solar light drools on us as she consumes herself in lust. Solar Economics is founded on the principle of loss, or - to out it more precisely - on the disaccumulation of excess vital energy. The Solar Economatrix gives it away.

In the economics of life, more than is needed is always produced. Again, remember the heat our bodies give off, or our waste, which we like to forget. Here's the tricky part: the excess energy must be used or lost. If used, this energy is used to make the system that created it grow, but this energy is never free from its origins: the sun. Energy only passes through us. We can only impede solar rays for a time.

Luo’s post spoke to China’s urban youth who for years had worked non-stop while the promise of a middle-class lifestyle as their reward eroded more and more with each increase in the cost of living. Fellow lapsed workers responded to his post enthusiastically and exchanged their tips to survive with minimal work and reduced spending.

The idea immediately went viral on social media. Over the next several months, lying-flat advocates pushed back against cutthroat work culture and high cost of living and the movement grew at a rapid pace.

The communist party launched a censorship campaign to erase all mention of lying-flat from the web. The state media desperately tried to discredit Luo’s dangerous idea and shame or scare people back to the offices and factories they were increasingly abandoning.

Simultaneously in the English-speaking world, another anti-work movement exploded into being, primarily on the anarchist-run Reddit forum r/antiwork, which gathered millions of subscribers in just a few months. All over the

employers, who in countless cases have openly sacrificed them to the plague rather than risk putting a dent in their company’s bottom line.

In China, a growing “lying flat” anti-work movement has exploded in popularity, despite numerous attempts by the state to shut it down. Luo Huazhong kicked off the idea in an April 2021 forum post titled “lying flat is justice”, where he attached a photo of himself in bed under a blanket, with the curtains closed to shut out the sunlight.

Luo had been out of regular work for more than two years. He had to limit his consuming, but found that the abundant leisure time he was afforded in exchange for his curtailed productivity was deeply liberating.

In the post, he explained that the pervasive status anxiety in workerist Chinese society was a product of corrupted values and overwhelming peer pressure. He proclaimed there was nothing wrong with lying flat; living an idle existence. By overcoming his desire for consumer products and the structural pressure to be productive, he successfully freed himself from the servitude of work.

Solar energy loses itself. We can delay, but never suppress a movement that wants to lose itself. We can stop the rays by accumulating them - by growing -, but endless growth is impossible. If nothing else stops growth first, death eventually pulls growths plug. When growth reaches the limit, the captured energy finds itself and loses itself.

The meaning of the sun is to give without calculating any return. The piss yellow and blood-red rays of the sun stream out in every direction as if there were hoards of wild women of the woods in the treetops.

The globe loses the energy it cant contain: it spins vertiginously and living systems grow at insane rates. We can subjectively know the living world as a whole, not mistaking the part for the whole, not taking oneself for the only reality. A slice of the whole only reveals the parts extreme limit of growth.

A particular limit is marked by a reaction with the living world as a whole. The death of an organism has a relative effect on the whole world, even though the world perceived by an organism is an entire world unto itself. When an organism dies, a world dies with it. If one organism dies, that doesn't limit the earths swallowing up of the suns rays, nor does it limit the slow growth of the energy swallowed up.

Every organism expends its excess energy. Acquisition is sometimes difficult, expenditure is always easy. Some of our

calories maintain life, the rest is surplus. A short time separates us from when surplus energy is squandered or turns to fat, which is intolerable. We decide how to lose this energy, and the quantity of it. We often ignore what is self evident.

Fat reflects the repression of vital energy. There are as many reasons for this repression as there are fat people. Why can't they release this energy? A false fear of hunger? Of pain? Failure? Censure? They suffer from a severely limited sense of greed that wants only food, and forgets how easily energy can be released in communication, dance and sex. The obese who cant give their vital energy without what they feel is sufficient return are in a more feeble position than capitalists who, out of weakness, cant let go of their money without a profitable return or interest.

Squander more and more energy - give like the sun.

9

There may be readers who can't even dream of insanely squandering energy. Your rate of decline is greater than the young because you are no longer growing. You say "I'd never take the chance," but life itself is a risk. You must think that your vital energy is used up - or something? - because you constantly store up your vital energy. The funny thing is that you must still waste energy, but you lack the will to chance, to

KILL THE GOD OF WORK & ALL HIS CLERGY

ziq

Life in the Machine

The Greek philosopher Diogenes was eating bread and lentils for supper. He was seen by the philosopher Aristippus, who lived comfortably by flattering the king. Said Aristippus, “If you would learn to be subservient to the king, you would not have to live on lentils.” Said Diogenes, “Learn to live on lentils, and you will not have to cultivate the king.”

I’d say one of the most impactful components of anarchy through the ages, and especially in this current decade is *anti-work* — the complete rejection of work. Though as old as civilization itself, anti-work ideas have been steadily regaining momentum in modern times, starting in small anarchist circles, and now taking off explosively in mainstream culture. Millions of people around the world have suddenly found themselves exposed to this very anarchist concept.

This has especially been evident during the Covid-19 pandemic. Perhaps because millions of workers have now seen, first-hand, just how disposable their lives are to their

purposes, impersonating the General Secretary of the Communist Party.

7

The very existence of “theses” that attempt to define and illuminate historical examples of play stands in some sad way as a testament to the alienation from the activity they seek to describe. The terminal malaise that has characterized revolutionary theory and culture for at least the past two decades must be interpreted as the triumph of formalized technique, the crushing baggage of intellectualism. Even the ultra-left communist and anarchist movements seem condemned to stumble the same squalid path traversed by social democracy almost a century ago. The “revolutionary” belief that the “liberation” of women, ethnic minorities, gays and lesbians or the Third World will take a significantly differant form than the “liberation” of the working class via better wages, open employment policies and “benefits” exists as an iron-clad example of the pervasive disintegrative consciousness, on the other hand, seems to currently reside in the refusal of all dominative forms, the permanent contestation of every assumption; in a word, play. If the new society gestates in the womb of the old, then its first duty is quite obviously matricide. **Workers of the world, come out to play!**

exchange by risk. You are relegated to the passive expenditure of energy.

We address those who have energy to burn, those who have reached the limits of growth and still have excess energy; those who throw themselves at chance and gamble the moment. Freedom is derived from risk.

The extreme limits of growth show us what an individual does with excess energy. This disaccumulation reveals the individual by manifesting his or her desires. The explosive liberation of sexual energy- as seen from the point of view of the living world- assures the duration and extension of life. For the individual, this explosion of sexual energy is pure loss. Sex is the sublime expression of the sun on earth. Man gives to woman, who gives by receiving. In the metaphysics of sex, woman is always an object to man, and vice versa; but we don't want to philosophize on reality, we want to realize philosophy. The way of the sun is known - if not recognized - by all. Philosophy is an easy lay.

10

Life and the sun are what is given. Life is a parasite of solar rays - the principle of life is to maximize the use of the excess energy given to it by the sun. The limit of growth is that of the possible. Each plant and animal occupies all the space it can; over time, space is occupied by a sequence of plants, animals, and things.

Living nature multiplies its forms to the point of the inaccessible -what until then had been forbidden. The trunks and branches of trees grow foliage... below are grasses, insects... the same penetration of solar energy is in the oceans and in the mud at the bottom of the sea... Neutrinos pass through the entire earth, eluding all but our best efforts to capture one or two, by chance.

The earth is a kite blowing in the solar wind.

11

Human population will reach its limit. As humanity approaches this limit it'll be in the state of the individual who cant squander any more energy. There is always excess energy, and excess solar energy always finds a way to free itself. Life can't endlessly invest usefully, life consumes this constant excess as pure loss.

Before there were humans, life grew to climax - it attained certain limits. Surplus energy was invested to the point where growth was no longer possible. The excess energy went to the organism which had the force to waste it. Predators destroyed their prey and left the extra for scavengers.

It's impossible to imagine scarcity as the only obstacle to growth because a permanent state of scarcity cant result in overabundance. The limits of growth are gauged by an organism's capacity to use, invest and, finally, to squander its

6

Modern revolutionary eruption have also exhibited certain elements of play. The May-July events of 1968 in France immediately bring to mind the joyful, indignant posters produced by the students of the insurgent Ecole des Beaux-Arts. Further, through the blood, tear-gas and concussion grenades of the nights of barricade fighting (May 6-11th), there emerged numerous examples of play. Most observers concur on this point, Priaulx and Ungar describe the defiant students as “one big frantic family;” even the partisan Trotskyite account by Seale and McConville includes an anecdote about the leftbank café, Le Luxembourg. During one night of rioting the café had been invaded and transformed into a makeshift battlefield, after the insurgents and police moved off the manager was directed by a prefect to close his establishment, to which he replied, “tonight Le Luxembourg will not close its doors; it has none left!” More recently, during the suppression of Solidarity in Poland, a hand full of militants produced a mask with billed officer cap and dark glasses that affected a likeness in the wearer to General Jaruzelski. The twist was that the mask was designed to fit dogs. Evidently, during the last crackdown on Solidarity the police would spend their days breaking up demonstrations and nights chasing stray canines who were, for all intents and

5

Play has become an integral part of revolutionary activity. Even Lenin, the idiot father of the authoritarian left, could (correctly) describe the Paris Commune 1871 as a “festival of the oppressed,” though he (like Marx) arrived at an erroneous conclusion concerning the failure of the uprising. There are a plethora of examples of the inclusion of play in the activity of the Communards, particularly of play in its destructive aspect. This is not surprising, given the Commune’s lack of resources, military contingencies and the fact that the entire rebellion lasted some 72 days. Still, the toppling of the column at the Place Vendome (a universally hated symbol of the Napoleonic victories), as well as the attempt by a few of the more extreme Communards to put Notre Dame to the torch can hardly be interpreted as anything but play. Such manifestations also crept into the behavior of individual Communards. Recall the story of the young rebel who confronted a suspect bourgeois on the street. The nervous capitalist protested that he had never had anything to do with politics, to which the Communard replied, “That’s precisely why I’m going to kill you.” Though the story ends here in historical accounts, it is not hard to imagine the young rebel flashing a fiendish grin at the shaken bourgeois and then walking off to take his place on the barricades...bon chance, Citoyen!

vital energy: we mean by this, an organisms powers of creativity and destruction.

12

Loss of energy is limited by the problems posed by its acquisition. Life can be cruel, but there are active and passive solutions to the acquisition and expenditure of energy, which is to say that there are active and passive ways to live. The passive solutions are painful for those who submit to them: the herbivore, or the worker. The active solutions are more interesting. As every businessman knows, expenditure - when it can be invested in growth -is just as important and difficult as acquisition. As every pirate knows, plunder demands risk.

The limits of growth are followed by massive losses. The senseless loss of life in plague, war and revolution is the only way humanity can self-destruct on a large scale. The last possibility is the supreme and extreme potlatch of the proletarian masses offering themselves up to the "interests" for destruction - the "interests" are incapable of returning this humiliating gift, or are they? When the revolution comes, we should be prepared to divide the restricted economy into sectors:

a) priority sectors - those sectors that will lead to the permanent transformation of historical conditions.

b) Reconversion sectors - those sectors that can be diverted for the revolution.

c) Parasitical sectors - those sectors that should be suppressed.

We don't need a code of laws, we need a code of possibilities.

To paraphrase Kojeve: Humanity is born of desire. Action tends to satisfy desire, but only through negation - the destruction, or at least the transformation of the desired object. To satisfy hunger, food must be destroyed. Al action is negation.

And of all the opiates, action brings the deepest sleep. As the spectacle fosters dreams about the necessity of work or war, dreams of vacations become necessary. Refuse to be satisfied with a life of cowardice and decay. Wake up to the necessity for revolution!

13

Humans use a large amount of the disposable energy on the planet. Some of this expenditure is for the end of increasing humanity and the rest is excess. It follows that the flux of energy on earth hinges on what humanity does with the disposable share.

The fact that humanity itself is the effect of the surplus energy of the sun is seen in the extreme wealth of its activities: the

4

Capital, even in its current manifestation of real domination, has been unable to eradicate play. The “discovery” of play occured repeatedly in this century, occasionally (though on exclusively) in the realm of the avant-garde. Alfred Jarry in the Ubu plays and his system of pataphysics (the science of imaginary solutions) definitively incinerated the continuum of retrograde representational form. In doing so he reintroduced play not as an anaesthetic, but as a wrecking ball. Dada continued the assault, but with the exception of the Berlin variant (and its most impressive non-member, Schwitters) the notion of play became ritualized, dead. The final recuperation of the avant-garde, achieved via the reaction of surrealism and the concomitant resurrection of the representational form, eliminated play as an element of rejection until the re-emergence of utopian currents after WWII. A number of post-war cultural movements, most notably Lettrisme, the Situationist International, Mail Art and Neoism all incorporated play into their experimentation. Each movement, however, failed to realize the revolutionary implications of play and in doing so allowed it once again to become formalized, rigid and as such recuperated as mediated activity.

rather they existed simply as diversion, play. Further, play was essential to the stability of pre-agricultural societies because of its tendency to exclude coercion, language, even time. The death of play was the triumph of civilization, of domination.

3

Capital has sought to abolish play and replace it with leisure-time; a void that must be filled as opposed to fullfillment that negates the void. Leisure-time is capital's valorization of play, another mediation in the infinite maelstorm of mediations. In capital's dual role of pimp and prostitute it not only creates leisure-time, it produces commodities and spectacles with which to fill it. Such valorization demands passive, stupefied participation (the negation of play) and seeks to elicit a single response, enjoyment. Which is, of course, the pay-off for time/money invested in a specific commodity/spectacle. As a result, play (like language) reverts to its magic form and becomes something dangerous, unmanageable, ultimately lethal; and capital in order to disvourage play portrays it as such.

explosive liberation of excess energy. The energy freed by humanity in revolution flowers and makes itself shown in the most beautifully useless ways: we are still in debt to the constructivists, to mention one example.

To liberate energy, we must first seize it. In other words, waste presupposes consolidation. Humanity exploits the wealth on earth, and even extends life by manipulating dead material. The full import of this is beyond the scope of this lecture, but we must add that space programs tend to move away from the sun, away from life. In an inversion of the Icarus syndrome, their wings will freeze. Why build castles in the air when present day reality on earth already reflects the barbarism of some horrendous science fiction novel?

14

Capitalist rationality, frugality and the sobriety that characterized its early phase were invested in the accumulation. This accumulation was a break with the sumptuous expenditure of the feudal order, but at this stage of late capitalism, this investment can only be seen as having actually accelerated the expenditure of energy. To incessantly reinvest without consciously destroying some of what is useful, is to live in the clouds.

Accumulation may be far from its limits, but the overproduction of cheap commodities and unemployment and underemployment strike us as passive solutions. The

investment of energy for the expansion of humanity can't ab sorb all the excess energy at humanity's disposal.

The superfluous is necessary on a scale that defies most imaginations. To really live, live fully. Everything we want for experiments and adventures is in the world. We call for an immediate rise in the pleasure of living by unleashing the human desire for exaltation and fanaticism in rebellion.

The active solutions to sumptuous expenditure are seen as "bad" by most people. Hence massive losses of solar energy are made by the few despite the general misery. This is why Bataile referred to this extra as the "accursed" or "guilty" share.

Science - the current paradigm of prejudice (take your pick) - is in the service of capital, and is judged according to its effects on commerce. Solar economics must be judged by the miracles of the sun, by its effects on life. Solar economics is the art of disaccumulation.

15

As hilarious as it seems, the charade is maintained that the earth is poor, that humans must work. Work, at least, presents the possibility of revolution: we can either say "yes" to work, or we can say "no". Peter must know that his lack is Paul's surplus, or else he suffers from a lack of imagination. Peter: stop waiting - you might not be here an hour from now.

SEVEN THESES ON PLAY

PAUL Z. SIMONS

1

Play is desire realized, it is the negation of domination. Play is unmediated activity that does not attempt to produce a specific emotion, indeed, any emotion at all. The result of play may be alternatively orgasm, terror, delight, even death. Play is ambivalent; any one of these conclusions or any multitude of others are possible (there may even be no conclusive result). Yet, each eventuality in its own context is correct because none are specifically elicited except in the content of the play-activity that produces it.

2

In pre-agricultural societies play was common denominator of all activity, in much the same way that the gift was the characteristic mode of exchange. For the primitive, play was the activity that not only defined tribal and familial relationships, it also provided food, clothing and shelter. In the pre-agriculture era of abundance, the outcome of any given hunt was irrelevant. Necessity (and surplus) meant nothing in such societies, consequently food-generating activites were not driven by the alternative of starvation,

the strongest. Lets follow our passions to the end of new beginnings. The less we seek glory, the more it follows us.

Orgies of energy produce surplus and scarcity. We don't make revolution to become poor. The most apparent form of abundance is the abundance of dispossession. We are dispossessed of our lives, yet we don't realize it because we are blinded by the forces of illusion. Revolution is the repossession of life in an orgy of energy.

Most people aren't conscious of what they do with their lives. They become fat or they go to work - in America they do both. We talk about the abolition of work, but in reality we can't imagine anyone stopping all their creative activity. He or she would have to be dead. Boredom is counterrevolutionary. Those who never work are never bored.

Solar economics adapts to all life, just as all life adapts to the sun.

16

We're spindles of fire burning with desire. It's laughable to put "effort" into one passion when we can easily abandon ourselves to several. Happiness resides in the possession of desires, and having the means to satisfy them. We can dispose of all the resources that we can get our hands on in a debauch of vital energy without any other end than our desires. If we don't, we will go from work to war.

Squander is the only way: squander our lives on our passions. Humans exist to expend the energy that accumulates on the earth in glory, glory and still more glory. We can't negate the desire we feel in the heat of our blood. Desire lives in us - it can't be separated from humanity. We're far from realizing what we can do with our passions.

Prior to the 19th century nobody would be considered "wealthy" if they prostituted themselves for money with "work". Loss, in our time, comes in the form of human intelligence, courage and life. The illusions of the spectacle forces humans to betray their essences as laughers, dancers, and givers of parties. It's human to liberate immense amounts of solar energy. It's human to burn. Should we fight, or follow, our destiny? The rage of the sun can be captured and freed by humanity in a glorious revolution against work, against nationalism and war...

Or...

...the rage of the sun can be freed - as has so often been the case- by the cowardly submission of humanity to war. Just as obsessive motivation leads to paralysis, inordinate production leads to stasis, or worse. Work, in its nearly ubiquitous context of nationalism, represents a prelude to war. And even if work were somewhere free of a truly repugnant nationalism, it would still represent class war.

Truth rides on the sun's rays - its abuse is punished as heavily as the production of economic lies. Hitler abused the solar symbol of the swastika and got scorched to death like a snake. We must choose between the "morality of laughter at the indecencies of love" (Bataille) (what Kundera called LAUGHABLE LOVES - his UNBEARABLE LIGHTNESS OF BEING is traced to Bataille's preface to MADAME EDWARDA), or the morality of war; the economy of passion or the economy of submission. We can remain submissive children and go back to war, or we can act as adults and press for revolution. Never work!

17

At the crossroads, fools choose moderation and the wise go astray. If we take the risk, we can turn the world into a playground for the last revolution: an experimental civilization of eternal festivals, a renewal of grandeur in everyday life.

The earth dilates at dawn when the sun touches the sea and a curtain of fire is drawn across the horizon. We throw worry to the wind and set off for the high seas where the countless smiles of sun-blessed waves plunge us into a dancing world. The real dangers of a world-in-chaos are worry and fear. For those who are forewarned, there are no dangers.

We can simply enjoy much more, and strive much less. The most natural way is the most durable, and by consequence,